

## DR. BARNES

ADVOCATES SOCIALISM AND ANARCHY.

As man relaxes his faith in force, he has more faith in persuasion, precept and example. So long as we depend on prohibition by coercion to restrain men from evil, we care less and depend less upon our own example to lead the feeble minded aright. Men will go into a saloon to drink regardless of the example he sets to the young, for he says; we have a law against minors going into such places.

In the absence of coercion, of man made laws, mutual co-operation or voluntarism would as surely result as that day follows night. Man is a social being and as Paine said, the "mutual dependence and reciprocal interest man has in man would create a great chain of connection to hold us together."

Socialism, true socialism, must be unrestrained. There can be no such thing as a "social state," in the true meaning of the term. Socialism must be voluntary. State Socialism is what Spencer calls the "coming slavery." Our government now is state Socialistic. Take our army and navy, our eleemosynary institutions, our parks, our schools our fire and water departments, our streets, roads, bridges, etc. and observe how carelessly and expensively they are managed.

The abolition of the State would not abolish society. As Paine says in his "Common Sense," "Some writers have so confounded society with government as to leave little or no distinction between them, whereas, they are not only different but have different origins. Society is produced by our wants, and government by our wickedness. The one encourages intercourse; the other creates distinctions. Government, like dress, is the badge of lost innocence."

The love of approbation or distinction prompts most of our acts. Men do not work for bread and clothing alone—their work for distinction, for the approbation of their fellows. Few men can distinguish themselves as poets, philosophers, orators or musicians, but since riches distinguishes a man more than anything else, and it does not take so great a mind to get rich, more men seek riches. But true greatness does not consist of riches except with ignorant slaves. The Southern slave whose master owned a hundred negroes felt proud of his master's greatness and tantalized other negroes whose masters owned but ten, just as poor white slaves are proud of a millionaire in their neighborhood. It is a hopeful sign however to see Hugo, mourned by more people than was Napoleon, and Algeid more than Pullman, and Greeley more than Vanderbilt. As the world is enlightened, true greatness is appreciated. The greatest good ever done in the world was done not by the accumulation of wealth, but for love of the business of science and honorable distinction. Did Franklin, Morse, Edison or Tesla experiment and bring forth their great discoveries for money? Their love of money was no inducement compared with their love of science. So with all discoveries in the sciences and inventions of machinery. Neither does government assist in discoveries to any great extent. It is questionable whether the abolition of patent laws would check inventions or discoveries in the sciences.

The love of approbation of superiors is greater among the lower than the superior classes. Even a pet monkey will get jealous if its master bestows his affections on his children. Many lower animals may be taught clever tricks in imitation of man by kind treatment through their love of approbation. The worst boys in our village will dress as conventionally as their purse will bear, to appear well to their superiors. And the worst boys I know will, if approached kindly, do me a favor when requested and refuse pay for it. All men have a good side to them which alone would be appealed to in a free society co-operative voluntarism. "It is hopeful to see the many efforts at co-operation independent of government. The "Labor Exchange," a society absolutely independent of all government and legal tender money, for instance. The many voluntary societies, benevolent and pecuniary, independent of force is a good sign.

In a mutual society, where government and its boards of non-producing officers and soldiers are turned into producers, and where nearly half the labor now expended would be useless, two hours of labor from each would produce more useful wealth each day than is now produced. Then persons could choose their vocation and their labor would be a recreation and many would work many hours through love of the vocation. Then it would be conventional to work, and no one could brave the odium of society by refusing to be productive of good. Now, the supposed best people do not work, and those who do are over-worked till it becomes irksome and to be shunned as disgraceful.

In a free society, who would volunteer to make whiskey and weapons of warfare? They are now made and sold for money. I have talked with many saloon keepers and they all tell me that they lead a dog's life, and if there were not more money in it than in anything else, they would not follow it.

In free society, who would volunteer to build a million dollar residence for one man to live in? Would not he and his retinue of servants be turned into productive vocations?

To illustrate the waste and inefficiency of our present competitive and wasteful ways of work, in Boston there are on one street, twenty piano stores and each store sells a different piano, having an excellence that no other has. One of the dealers pays \$60,000 a year for clerk hire and advertising. Now in a mutual society, one manufactory would make one piano and one store would distribute

pianos having in each all the excellences of all others now on the market.

I got out of the post office one day twenty-five packages of mail, and eighteen were pure advertisements and the other seven were one-third advertisements. Over one half the printing now done would be useless in a co-operative society. So with many other things the reader can think of.

In a mutual society, the preacher and the lecturer would have all the time they have now to prepare their speeches after two hours recreation in some productive vocation, and they would speak for the love of truth and dare to tell the truth, as they cannot do today and hold their jobs. They could use plain intelligible language and call a spade a spade and not use language to conceal thought, as now. Men could then be honest. I heard a travelling man say he could not be absolutely frank and honest and do business. Our present society breeds crime as does government. Government sets the example of several of the most heinous crimes. It murders by wholesale in war and privately by electrocution and strangulation. It robs me to pay for wars, chaplains and officers against my will. It forges children's names to bonds to be paid in their old days. It suppresses the truth about affairs to suppress the freedom of speech and the press. Some of the most important truths are debarrered from publication.

There can be but one standard of right. What is wrong for me to do, is wrong for many to do. It is just as wrong for me to murder a man as it is for the State to do it with its sheriff or with its militia, or for the nation to murder in war, and no more wrong. It is just as wrong for the State to rob me by taxing me as for me to rob an individual or a bank. Numbers or might do not make an act right.

As society is now constituted, wrong in some cases is right. Industry and economy are abstractly right. But he who produces least and consumes most is the greatest benefactor if he pay money for what he consumes. He gives poor men to whom labor is a boon work for wages who would not get labor if all men were economical and industrious. It is a deplorable fact that such disasters as the Chicago fire and the Galveston flood benefited more people than it injured by giving them work at wages. It is lamentable that the destruction of property, the very thing all men want, benefits the masses. As society is restrained by government, if every one was economical to the point of parsimony, manufacturing would decline and society would retrograde to barbarism.

But in a free society of mutualism, the person who produced most and consumed least would be the greatest benefactor to society, for what he produced and saved would be for all. Then it would be to the interest of every one to produce and conserve wealth. There would be no incendiaryism nor competition. Competition merged into "emulation" as to who could produce and best agree, as to who could excel in skill and productive-ness, for such would be most honored.

Many politicians of our times are in the habit of laying it down as self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool old woman in the song:

"O, mother may I go out to swim?  
O, yes, my darling daughter,  
Just hang your clothes on a hickory limb,  
But don't go near the water."

If we are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.

Results are not always commensurate with appliances, especially of appliances of force. We take a sheet of copper or tin that is cocked as we say, and expect with one fell stroke with a hammer on an anvil to smoothe it out, but we see numerous other wrinkles in unexpected places arise. The Prohibitionists think that with the great general law against the manufacture and sale of intoxicants, we would have a heaven on earth. But with all the laws ever made, they have only produced other evils unforeseen in unexpected places. Perjury, stealth, litigation and liquor party has been the result. If the energy and money expended in getting prohibitory laws had been expended in educating and persuading people against the use of intoxicants and government had kept its hands off from it, there would be less poverty from liquor than there is now.

Spencer lays down a great truth which is verified by any observation in my mind. He says in substance that no evil was ever put down by force, that some other evil or evils did not arise in unforeseen places to take its place. I do not believe as much good as harm ever resulted from coercive force. As Franklin said "There never was a good war nor a bad peace." All government is war in its last analysis.

Love and truth are the only invincible and eternal principles and powers in the social world.

"The idea that free society can be inaugurated by force is as fallacious as the idea that it can be sustained by force. Force cannot preserve freedom; neither can it bring it."—B. R. Tucker.

It is a deplorable fact that "the quantities we naturally dislike and fear in a man are those which insure success under our present social order, viz: shrewdness, hardness, adroitness, selfishness, the mind to take advantage of necessity, the will to trample on the weak in the canting name of progress and civilization.

The qualities we love in man send him to the poor-house—generosity, truthfulness, friendliness, unselfishness, the desire to help, the heart to pity, the mind to refuse profit from a neighbor's loss of weakness, the defense of the weak. Our present civilization is organized justice and intel-

lectual barbarism."—J. Boil O'Riley. "Freedom is the only purport, wisely aimed at or unwisely, of all man's struggles, toilings and sufferings, on this earth."—Carlyle.

"It is not the disease, but the physician; it is the pernicious hand of government alone which can reduce a whole people to despair."—Junius.

"Liberty of thought is a mockery if liberty of speech and of action is denied."—Rev. Sidney Holmes.

If nature intended that men should govern other men's actions, why is thought that prompts to action, kept a secret from the governing class?

"Obedience, bane of all genius, virtue, freedom, truth, makes slaves of men, and of the human frame a mechanical automaton."—Shelley.

"Who says Anarchy, says negation of government. Who says negation of government, says affirmation of people. Who says affirmation of people, says individual liberty. Who says individual liberty, says sovereignty of self. Who says equality, says solidarity and brotherhood. Who says solidarity and brotherhood, says Anarchy. Then who says Anarchy says social order. On the contrary: Who says government, says negation of people. Who says negation of people, says affirmation of political authority. Who says political authority, says individual submission, says supremacy of caste. Who says supremacy of caste, says antagonism. Who says antagonism, says civil war and disorder. Then who says government, says civil war and disorder."—Bellegarigue.

"The most verile literature of all modern nations contains more or less of this anarchy against law and conventional and narrow laws on the civil plane, and advocates their repeal or defiance in behalf of higher moral and spiritual ideals."—Rev S. C. Eby. "But have we ever regulated the railroads by law or the Standard Oil Company by law? Let me say that we never, never can regulate anything by law that has its roots deep down in existing social conditions. Those things are too strong to be regulated by law."—C. E. S. Wood.

"He does not really believe his opinion who dares not give free scope to his opponent."—W. Phillips.

"Law has always been wrong. Government is a fundamentalism of the soldier, bigot and priest."—Wendell Phillips.

In all ages, hypocrites, called priests have put crowns upon the heads of thieves, called kings."—Ingersoll.

"The tendency of all advanced thought is towards Anarchism."—Prof. Trigg to his class in English literature in Chicago University.

"This old society has long since been judged and condemned. Let justice be done. Let this old world be broken to pieces. Where innocence has perished, there man is exploited by man. Let the white sepulchre full of lying and iniquity be utterly destroyed."—Heine.

"Law grinds the poor, and the rich men rule the law."—Oliver Goldsmith. "Yes, law or government originates with and for the rich in property. Government is of, by and for the rich."

"Government is the great black-maller. No good ever came from the law. All reforms have been the offspring of Revolution."—Buckle.

"In general, the art of government consists in taking as much money as possible from one part of the citizens to give it to another."—Voltaire. "The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind."—Thomas Paine.

"Did the mass of men know the actual selfishness and injustice of their rulers, not a government would stand a year. The world would ferment with revolution."—Theodore Parker.

"Should humanity weep in order that tyrants may laugh?"—D. B. Henderson.

"I am convinced that those societies (as the Indians) which live without government, enjoy in the general mass an infinitely greater degree of happiness than those who live under governments. That government is best which governs least."—Thomas Jefferson.

"Law in its guarantee of the results of pillage, slavery and exploitation, has followed the same phase of development as capital; twin brother and sister, they have advanced hand in hand, sustained one another with the sufferings of mankind. Judiciary, police, army, public instruction, finance—all serve one God, capital; all have but one object—to facilitate the exploitation of the worker by the capitalist."—Peter Kropotkin.

"By the process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of the many by the few, we call tyranny. The rule of the few by the many is tyranny also, only of a less intense kind."—Herbert Spencer.

"There is no government, however restricted in its powers, that may not, by abuse, under pretext of exercise of its constitutional authority drive its unhappy subjects to desperation."—John Randolph.

"Government could not continue to exist unless many men were willing to be government agents for the perpetration of what they personally regard as vilest crimes."—S. T. Byington.

Then why should men hold office at all? I have concluded that there cannot be an honest politician of intelligence.

"It can never be unpatriotic for a man to take his country's side against his government; it must always be unpatriotic for a man to take his government's side against his country."—S. T. Byington.

"In all the customary forms of government the rulers are on the average morally worse than ruled, so that the result is to give the bad control over the good."—S. T. Byington.

"Anarchy—An ideal to which the highest religion and philosophy look forward as the goal of man; not as

one, however, which can be forthwith reached through the wholesale destruction of the present frame work of society, but through a long process of ethical and social improvement."—Encyclopedia Britannica.

"Anarchy—A social theory which regards the union of order with the absence of all direct government, of man by man as the political ideal."—Century Dictionary.

J. C. BARNES.

Hindsboro, Ills.

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## WHY I AM AN ATHEIST.

When it was declared that "The fool has said in his heart there is no God" the truth was only half told. To this should have been added: "And the fool has also said in his heart there is a God." This latter clause of the sentence would have rounded up the truth of this matter.

As a matter of fact it is equally foolish for men to dogmatize either way.

The Theist can no more prove that there is a God than the Atheist can prove that there is none. It is all simply a matter of opinion, and nothing more. Plausible and implausible arguments are about equal on both sides. And the fact that neither side

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can prove their position nor disprove the position of their opponents seems sufficient reason that the contest should cease, and that these extremists should meet on the great middle ground.

Agnosticism is that middle ground. Really it is the only logical position we can take. Upon this ground the theist and Atheist can compromise their differences without doing any real injury to either. It is not half so foolish to say we don't know as it is to pretend we know, or imagine we know when we do not know.

The man that says there is no God may be a fool, but he is no bigger fool than the man that says there is one.

I am an Atheist only in the sense that I do not believe in the Christian God, the Mohammedan God, or any other God of whom I have ever heard or read. They are all man-made Gods, and therefore have no existence save in the minds of their creators and worshippers.

Concerning the existence of the real God, that is to say the "unknown God," I am an Agnostic. The evidence necessary to prove or disprove such an existence lies too far beyond our reach to even think of such a thing. If such a being exists science has not yet revealed him; nor has it disproved his existence. The greatest scientist and philosopher that

ever lived knows no more about it than an ignoramus.

Of course he knows a great deal more about the phenomena of nature than the ignoramus, and he can talk very learnedly and fluently about "her laws and forces," but as all this neither proves nor disproves the existence of a God, of what value is it in the way of evidence to either theist or atheist?

But as I view this question it is of little importance except in so far as it relates to the Bible God. Of course, all intelligent Liberals are Atheists in the sense that they do not believe in the existence